

CATHOLIC • ACTION •

Vol. XXXII, No. 5



May, 1950

✱ JOHN TIMOTHY McNICHOLAS ✱
1877 — 1950

Catholic Objectives in the Care of Children

Rt. Rev. Monsignor Vincent W. Cooke

N.C.C.M. ANNUAL MEETING

DIVORCE AND CHURCH-STATE RELATIONS

SOCIAL ACTION'S CHALLENGE TO WOMEN

*Sin and Moral Decadence
Demand Penance as Counterbalance*

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

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Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

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No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

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It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

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EXECUTIVE—Bureaus maintained: *Immigration, National Center, Confraternity of Christian Doctrine, Information, Publications, Business and Auditing, and CATHOLIC ACTION*, monthly publication, N. C. W. C.

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CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

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Sin and Moral Decadence Demand Penance as Counterbalance

Text of sermon delivered by His Holiness Pope Pius XII in St. Peter's Basilica, Rome, on Passion Sunday, March 26, 1950.

THE SPONTANEOUS and ardent devotion, beloved sons and daughters, with which you flocked here on this day of penance could not better interpret Our intentions nor fulfill with greater satisfaction for Us the desire of Our Heart confided to you on the vigil of the opening of the Holy Door, when We exhorted you to give life and strength to a fervent spiritual movement of expiation during this Jubilee Year.

On this particular Sunday, the Church opens the sacred time of the Passion and with the sorrowful note of its rites causes the drama of the Divine Expiator of human faults, Jesus Christ Our Lord, to live again before the eyes and in the souls of the faithful.

This world-wide day of penance corresponds truly to the most urgent needs of the society in which we live.

The eye illumined by faith—like the view of every honest man—which assists natural conscience unclouded by prejudices and defilement, could not fail to behold the wretched spectacle of a world in decay because of the ruin wrought in it on the fundamental moral structures of life. This eye at the same time beholds, in its unflinching clearness, that law which encourages the good and restrains the evil, that law which precedes and stands above all the codes of the earth and which remains the same among all peoples and at all ages, that law which is the norm of every human action and the base of all human society. [Cicero: *De Legibus*, 1, 2 C. 4]

While We are stranger to every unjustified pessimism which is in contrast with real, Christian hope, and are rather the son of our own time, not bound by unreasonable longings for the days which have passed, We, nevertheless, cannot fail to take note of a

rising sea of private and public sins, which tends to submerge souls in mud and overthrow wholesome, social conventions.

As every age bears an imprint characteristic of its works, so our own, in its culpability, is marked by a grouping of features of which past centuries perhaps never saw the equal.

The first and most serious stigma of our age is its knowledge, which renders inexcusable its outrage against Divine Law. Considering the degree of enlightenment and intellectual life—diffused as never before among various social classes—a marvel in which civilization takes pride, considering the keen and jealous sense of its own personal dignity and its inner freedom of spirit of which today's conscience boasts, the possibility or presumption of ignorance, concerning norms which govern relations between creatures and Creator should no longer find a place—nor, for that matter, the excuse founded upon this possibility which might lessen the guilt. This state of affairs, resulting in an almost universal moral decadence, has contaminated even spheres once traditionally immune, such as rural areas and the realm of tender childhood.

A series of shameless and criminal publications prepare the most disgraceful means of seduction and corruption for vice and crime. They conceal the ignominy and brutality of evil under the trappings of esthetics, art, ephemeral and deceitful charm, of false courage. They yield without restraint to a morbid desire for violent sensations and novel, licentious experiences. The exaltation of immorality has reached the stage of parading in public and injecting itself into the rhythm of the economic and social life of the people, exploiting for profit the most tragic

calamities and most miserable weaknesses of humanity.

There is even, now and then, an attempt made to furnish a theoretical justification for the basest manifestations of this moral decadence by appealing to a humanism of dubious character or to an indulgence which condones the fault in order to deceive and corrupt souls more easily.

This false humanism and anti-Christian indulgence results in overthrowing the hierarchy of moral values and in lessening the sense of sin to the point of making it respectable, presenting it as the normal development of man's faculties and as the enrichment of his personality.

Guilty of injuring society are those circles given to considering crime under the pretext of humanitarianism or civil tolerance, of natural human weakness; when those circles allow, or worse, put in motion, everything scientifically to rouse passions and to loosen every check or restraint arising from an elementary respect for public morality or from public decency when they depict in most seductive colors the violation of the marriage bond, rebellion against public authority, suicide or the taking of another's life.

Without doubt, We recognize, with a heart full of tender compassion, the weakness of human nature, particularly in the present historical conditions. We recognize that misery, abandonment, promiscuity of people living in squalid hovels are some of the most serious causes of immorality. But proper to man is always the will that is free and the control over his actions; proper to man is the supernatural help of grace which God never denies to him who trustfully seeks it.

And now measure, if eye and spirit move you, with the humility of one

who perhaps must recognize himself as in part responsible, the number, gravity and frequency of sins in the world. Sin, properly the product of man, taints the earth and defaces the work of God. Consider the numberless sins, private and public, concealed and open—these sins against God and Church, sins of men against themselves in soul and body, against their neighbors, particularly the more humble and defenseless creatures, sins, finally, against the family and human society.

Some of these sins are so unheard of and cruel that new words are necessary to describe them. Weigh their gravity: of those committed through mere levity and of those knowingly premeditated and coldly perpetrated, of those which ruin one life only or which, on the other hand, are multiplied in chains of iniquity to the extent of becoming the wickedness of centuries or crimes against entire nations.

Compare, in the penetrating light of faith, this immense accumulation of baseness and vileness with the shining Sanctity of God, with the nobility of the end for which man was created, with the Christian ideals for which the Redeemer suffered pain and death; and then say whether Divine Justice can longer tolerate such a deformation of His image and His designs, such a great abuse of His gifts, such scorn of His will and, above all, such mockery of the innocent Blood of His Son.

As the Vicar of that Jesus who shed His Blood to the last drop to reconcile men with their Heavenly Father, as the visible head of that Church which is His Mystical Body for the salvation and sanctification of souls, We exhort you to thoughts and works of penance, so that the first step toward the effective, moral rehabilitation of humanity may be taken by you and by all Our sons and daughters scattered throughout the entire world.

With all the ardor of Our paternal heart We beg of you sincere repentance for past sins, the full detestation of sin and a firm purpose of amendment. We implore you to assure Divine pardon for yourselves by means of the Sacrament of Confession and the Legacy of Love of the Divine Redeemer. We beseech you finally to lighten the debt of temporal punishment due to your sins through manifold works of satisfaction: prayers, alms, fasting, mortification, for which the current Holy Year offers a ready opportunity and invitation.

Along this road the soul returns to the embrace of the Heavenly Father, rises again in Sanctifying Grace, re-establishes itself in order and in love. It reconciles itself with Divine justice. It is the great return of a rebellious

humanity to the laws of God and the Church which We have longed for as We waited full of trust and hope, and which We seek to hasten with Our desires, with the yearnings of Our heart, with Our prayers and sacrifices, and by freely dispensing the inexhaustible spiritual treasure of the Church committed to Our care.

Do not fear for the serene joy of your life as if the call to penance could draw over you a veil of gloomy sadness. So far removed from this is the denial of self that it is rather the indispensable condition of inner gladness, destined by God for His servants here below. And with the same anxiety and solicitude which consumes Our heart for your amendment, We do not hesitate to exhort you with St. Paul the Apostle: "Rejoice in the Lord always." (Phil. 4,4)

In this spirit We have often raised Our voice in favor of the needy and those oppressed by wicked economic conditions, wretchedly deprived even of the bare necessities of life, calling for and promoting a more effective justice. But in the Christian view of a society where wealth might be better distributed, nevertheless, privation, renunciation and suffering always find their place—the inevitable but fruitful heritage of life here below. And the most intense enjoyment which a heart may ever be able to taste or desire here on earth will be, and must always be, overcome by the hope of a future and perfect happiness: "rejoicing in hope." (Rom. 12,12) Substitute instead the materialistic concept of a world in which comfort is dreamed of as perfect and complete on earth and as the proper end and aim of life, and you will see the desire for justice often become blind selfishness and the ensuing well-being a race toward hedonism.

Now, indeed, hedonism, that is to say the breathless search after every earthly pleasure, the frantic effort to capture here below and at every cost happiness on earth, the flight from pain as from the greatest misfortune, the escape from every painful duty—all this makes life sad and almost unbearable, because it surrounds the spirit with a deadly emptiness. The present multiplication of insane acts of rebellion against life and its Author indicates nothing else, because with anti-Christian pretension it seeks to exclude from life every kind of suffering.

To know how to bear life! It is the first penance of every Christian, the first condition and first means of sanctity and sanctification. With that docile resignation which is proper to him who believes in a just and good God and in Jesus Christ, the Master and Guide of

hearts, embrace with courage the often heavy daily cross. In carrying it with Jesus, its weight becomes light.

But the singularly grave conditions of the present hour impel Christians—if ever in the past, today above all—to provide in themselves the fulfillment of what is lacking of the sufferings of Christ (col. 1, 24), not only through the desire of making ever better reparation for the evil which has been done and giving a more certain sign and more sure proof of the sincerity of their return, but also by contributing to the salvation of all the redeemed.

To this end, let all Christians, penitent and innocent, made brothers in the intention and work of a new salutary expiation, unite themselves to the Supreme Shepherd of souls and their only Saviour, Jesus Christ, the Sacrificial Lamb Who takes away the sins of world. He is there on our altars to renew at every hour the Sacrifice of Golgotha.

May the army of souls who are performing works of expiation in the vast Church of God be mobilized together with Him and in virtue of His Grace on this holy day. Sufferings, accepted with Christian and willing resignation, or freely and generously chosen, will restore a Christian countenance to decadent humanity and will be a yet salutary counterbalance to human crimes on the scales of Divine justice.

Yes, oh Jesus crucified, Who have deified human nature by assuming it Yourself, Who after having preached justice, charity, goodness, Who after having made of the rich and the powerful the strength of the poor and the weak, have by Your Passion and Death bestowed grace and salvation on the human race, turn Your loving glance on this people which, in union with the faithful of the whole world, prostrates itself at Your feet in the spirit of penitence and implores Your pardon, also for those many unhappy creatures who would deliberately uncrown and profane You in the vile pride of their intelligence, the empty sensuality of their flesh.

O Lord, save us lest we perish. Calm the waves of the troubled sea of our spirit, be our companion in life and death, our merciful Judge. May the thunderbolts of well deserved punishment give place to a new and generous outpouring of Your mercy upon redeemed humanity. Extinguish hatred and rekindle love, dispel with the powerful Breath of Your Spirit schemes and desires for domination, destruction and war. Grant bread to the little ones, homes to the homeless, work to the workless, concord to nations, peace to the world and to all the reward of eternal happiness. Amen.

Catholic Objectives In The Care Of Children—

And How to Interpret Them

Rt. Rev. Monsignor Vincent W. Cooke
Chicago Archdiocesan Supervisor of Charities

In December 1950 the Mid-Century White House Conference on Children and Youth will be held in Washington. Preparatory meetings and studies have been underway for months and will continue.

Since many readers of CATHOLIC ACTION are vitally interested in the forthcoming Conference, we have planned a series of background articles that may prove useful in evaluating the findings of the Conference when finally they are released. Second in this series is a talk on the Catholic objectives in the care of children and how to interpret them given by Right Reverend Monsignor Vincent W. Cooke last November at Atlantic City to the National Conference of Catholic Charities.—Editor's Note.

Historic Background

THE MOST heroic chapter in the history of Catholicism in the United States is the story of the struggles of our forefathers to provide care for those children who were deprived of their natural homes through the premature death, illness or neglect of their own parents. With keen foresight, they early realized that while the State could provide for the material needs of these children, the public authority could not, by law, provide for the protection and conservation of the child's religious and cultural heritage. And so it was, that even in the days of their poverty, the various immigrant groups struggled against great odds to provide institutions and agencies, in order that, not only the bodies but also the souls of their orphaned children would receive the care and protection to which they were entitled as creatures of God and as citizens of this democracy.

Today some 360 orphanages for the care of children, plus some 261 diocesan-wide agencies of Catholic Charities, stand as living monuments to the zeal, to the self-sacrifice, to the deep abiding faith of our immigrant forebears. Ours is a glorious heritage in the field of Child Welfare. The millions of dollars so generously given by our Catholic people to establish and maintain our institutions and agencies for orphaned children, the work and sacrifices of our thousands of nuns, priests, brothers and lay workers who have dedicated their lives to this service for God's "little ones" stands today as a living, pulsating example of the Catholic spirit in action which our faith has inspired. From the earliest day this spirit has appealed to the American people as a whole and through them to local and state governments. In a large number of communities there exists a cooperative partnership between local governments and Catholic institutions for the care of children. Wise local governments readily agreed to pay a portion of the cost of the orphaned child's care to private and religious institu-

tions not only because they recognized the inadequacy of the state to provide for both the material and spiritual well-being of the child, but especially because they realized the tremendous savings in tax dollars through this sharing of financial responsibility with groups of its citizens. Thus today some 50,000 orphaned children are cared for through this cooperative arrangement between local governments and Catholic institutions and agencies.

Present Problem

In recent years, however, there has been a growing tendency to secularize all child care programs in this country. This movement owed its beginning to the charge that private or voluntary organizations were not providing for all the children that needed care. Special emphasis was placed on the lack of child care programs in rural areas in the United States. Those who wanted to secularize all child welfare were not satisfied to confine themselves to rural areas or other areas of special need. In the beginning they declared openly that they had no desire to enter into areas already covered by the voluntary and religious organizations of child care. Now they tell us we must have a *public* program for child care in every community in the United States no matter how well the voluntary and religious programs may be operating. They try to delude us with the promise that they will continue to purchase care in special cases from the religious and voluntary organizations but we know from bitter experience that once they get a firm foothold in the field of child care the volume of their purchases will be reduced to a minimum.

Those apostles of secularized child care talk less and less about the agencies that have been built up by the people themselves to take care of their own needs. They talk less and less about the responsibility of government to stimulate programs of self-help among the people. More and more emphasis is placed on the direct responsibility of government to provide for

the needs of all children, all individuals and all families. Such a philosophy must make for the undermining and gradual destruction of the various groups that have been organized by the people for their mutual assistance. During the current year of 1949, we have been faced with many specific attempts to secularize the child care services in this country. Let us merely mention three examples of this philosophy at work on a national level:

1. Federal House of Representatives Bill 2892—introduced in January of this year (1949) which would make federal funds available to the states for child care only on condition that such child care is given directly by a single *public* agency in every county in every state in the United States. Thus, financial payment for the care of children would not be available (except in most extraordinary cases) to private or religious agencies caring for children.
2. Federal House of Representatives Bill 2430—which would ultimately place all orphaned, dependent and neglected children under the State and County Public Assistance Program of Aid To Dependent Children.
3. After the defeat of these two proposals an unsuccessful effort was again made to include children in the Aid To Dependent Children Program under public supervision, in the recent Federal House of Representatives Bill 6000, now under consideration in the Federal House of Representatives.

What does all this mean? Is it going too far to ask whether this tendency may be regarded as the first step towards a collective state if our great religious and voluntary agencies are reduced to a very insignificant position in child care? To whom then can the individual or the family look for protection against a powerful bureaucratic state? What will be left in our society to retain and expand those traditional religious and voluntary services so fundamentally necessary in any democratic way of life? How can we maintain a democratic way of life under such conditions? Where can we find leaders who will cry out against the injustices and cruelties of powerful and arbitrary governmental organization? Shall statism replace our democracy? If it does then we present-day Catholics shall justly merit the scorn of future generations of Catholicism if we permit state child welfare programs to become the beachhead of statism in America.

Now what do we propose to do about this situation? We propose to go before our Catholic people in particular, and the American people in general, with a statement of our principles on the subject of cooperation between governmental agencies and private and religious groups in the care of dependent and neglected children in a democracy.

Our principles depend on our objectives. What then are the Catholic objectives in the care of children? The answer is simple. The Catholic objectives in the care of children are closely outlined in the Code of Canon Law. The law places upon the pastor the serious obligation of caring for the poor, especially the children whose spiritual welfare may be endangered. The Church, therefore, through its pastors or their representatives, has the responsibility of being in touch with all the poor, and in a special manner with children who are living outside their own homes. In a diocese where children, living outside their own homes, are placed in the care and under the supervision of Catholic agencies there is no problem. But in those dioceses where all or even some children are placed by public agencies in foster homes or in public institutions, the responsibility of the Church of safeguarding the spiritual welfare of these children becomes even greater. In practice therefore, the Church through its pastors or their representatives, has the obligation of being concerned not only with the poor of the parish who are recipients of Old-Age Assistance, Aid To Dependent Children, Aid To The Blind and Direct Relief, but especially with children: (a) those placed and supervised in foster homes in the parish by public agencies; (b) children of the parish placed in public institutions.

The objective therefore of our Catholic program of child care is the protection and fostering of the spiritual and moral welfare of every child in the United States who lives outside his or her own home. We expect the public authority, not only to recognize, but actually to foster, encourage and support the Catholic agency in its endeavor to place and supervise Catholic children in foster homes or institutions. Whenever, however, in rural areas or areas of special need there are no private or religious agencies for the care of children, it shall be the responsibility of the Government not only to temporarily provide such facilities but especially to encourage, foster and promote private and religious agencies in the community toward the day when the child care needs can be supplied by private or religious groups aided financially by local government. In these same rural areas, or in those areas where the Government carries the full responsibility of providing care, either because there are no private facilities, or because the Government refuses to enter into a cooperative arrangement, there still remains the serious responsibility of the pastor to safeguard and protect the religious faith of the Catholic child living outside his own home. Here is the glorious opportunity for the Catholic volunteer, especially the St. Vincent de Paul man from the local parish. As the pastor's representative, as a friendly, fatherly neighbor, he keeps in constant touch with each child placed in foster homes within the parish. He helps the pastor to safeguard the child's religious

(Turn to page 18)

Divorce and Church-State Relation

George Reed

FRIENDLY cooperation between religion and the state for the benefit of society has received another judicial setback, this time by the Supreme Court of Illinois in the case of *Bernat v. Bicek*. In 1947 the Illinois legislature passed a law designed to reduce the alarming number of divorces. The law provided that "in any hearing by the Divorce Division, the master shall ascertain the possibility of effecting a reconciliation of the parties, and, where deemed feasible, may invite the assistance of representatives of the religious denominations to which the parties belong."

This provision was attacked as violating the "establishment of religion" clause of the First Amendment to the Federal Constitution, as interpreted by the United States Supreme Court in the *McCullum* Case. Therein, it will be recalled, the court held that any governmental aid to religion is contrary to the First Amendment, and more particularly, that the maintenance of religious instruction classes on public school premises during school hours was unconstitutional.

The Supreme Court of Illinois, referring to this case, said: "In like manner and to a greater degree than in the *McCullum* Case, by permitting a master in chancery to summon the minister, priest, rabbi, or other representative, to a hearing for the purpose of effecting a reconciliation, the statute utilizes a tax established and tax supported instrumentality for the administration of justice to aid religious groups to spread their faith."

This decision underscores the absurdity and anti-social implications of the theory of absolute separation of church and state. Here we have a law designed to benefit society and not any particular religion or religion itself, but, just because a minister of religion is used as an agency, the law is struck down. If this reasoning were carried to its logical conclusion, society would be deprived of invaluable assistance; chaplaincies in the armed forces and prisons would have to be abolished; the use of clergymen as mediators in industrial disputes would be outlawed; in fact, every instance of the use by government of a religious agency for the fulfillment of a public purpose would be subject to judicial condemnation. Of late the very mention of complete separation of church and state causes men and courts to abandon a critical examination of the issues in their frenzied effort to pay homage to this sacred cow of secularism. The Illinois Decision illustrates this tendency.

The Supreme Court of Illinois urges the proposition that representatives of those religious faiths which do not recognize divorce "may be more effective in effecting reconciliations than the representatives of

other groups." This supposedly would result in a religious preference contrary to the First Amendment. The fact that it was the intent of the Legislature to bring about reconciliations has apparently escaped the attention of the court in its effort to apply the theory of complete separation of church and state. Maybe more Catholic couples might be reconciled by the efforts of a priest appointed by the Divorce Division. Society would be the primary beneficiary. True, religion would receive an incidental benefit but, after all, religion is an integral part of our social culture. It cannot be separated from society if society is to remain healthy. Here we see a classic example of the use of the theory of separation of church and state to quarantine religion from all social contact.

One would think that this decision would be deplored by religious groups, but the *Christian Century*, an influential Protestant weekly, has this to say about the case: "Separation of church and state has received another judicial confirmation in an area which hitherto has not been much considered in this connection."

Now actually what has received a "judicial confirmation," separation of church and state or secularism? It is submitted that the decision of the Illinois court has given another confirmation to the proposition that society must be secularized. It has done so in the name of separation of church and state, but in doing so, the true meaning of separation of church and state is overlooked. The concept does not presuppose enmity or even lack of cooperation between church and state in matters of mutual interest. It merely provides for a mutual respect for the spheres of activities peculiar to religion and to the state. Since both are a vital and significant part of society and since both are constrained to promote the common good of man, their interests (on occasion) will of necessity coalesce. The maintenance of the stability of marriage is an historical and practical example of the mutuality of interest of church and state.

This mutuality of interest is repudiated in the Illinois Decision by application of the broad principles enunciated by the Supreme Court of the United States in the *McCullum* action. A continued application of these principles will only lead to more unfortunate decisions. It is hoped that the Illinois case will emphasize the danger in lightly applying the language of the Supreme Court to every issue involving cooperation of religion with the state for the benefit of the common good. Otherwise we will soon have a completely secularized society.

Note: The court likewise nullified the statute on other grounds.

NATIONAL COUNCIL CATHOLIC MEN

N.C.C.M. ANNUAL MEETING
—1950

THE thirtieth annual meeting of the National Council of Catholic Men was convened in Washington, Saturday morning, April 15, with Emmet A. Blaes, national president, presiding. Among those in attendance were the following: Delegates Joseph M. McKenna, Washington, D. C., and G. Alfred Peters, Jr., Baltimore, Md., Order of the Alhambra; Joseph B. Laucka, New York, and Leonard Simutis, Chicago, Ill., Lithuanian American Roman Catholic Federation; Albert J. Sattler, New York, Catholic Central Verein; Walter J. Conaty, Huntington, W. Va., National Catholic Laymen's Retreat Conference.

Dr. George R. Ellis, Washington, D. C., Archdiocesan Holy Name Union; Hugh Kinchley, Catholic Laymen's Association of Georgia; Stewart Lynch, Wilmington, Del., K. C. State Council, and vice president of N.C.C.M.; Francis I. Nally, Toledo Diocesan Council of Catholic Men; Garnet M. Griffin, Detroit Archdiocesan Council of Catholic Men; John W. Babcock, member-at-large from the Ecclesiastical Province of Detroit.

Julius C. Rupp, Gary, Ind., Fort Wayne Diocesan Council of Catholic Men; Vincent Gallaher, alternate for John Crean, Camden Diocesan Committee; John M. Nolan, Paterson Diocesan Council of Catholic Men; John S. Barnocky, Trenton Diocesan Union of Holy Name Societies; Henry R. Montecino, Baton Rouge, La., New Orleans Archdiocesan Council of Catholic Men; Emmet A. Blaes, Catholic Action Committee of Wichita, Kan., and president of N.C.C.M.; James H. McCaffrey, Dallas Diocesan Council of Catholic Men, and treasurer of N.C.C.M.

James H. Harwood, vice president of the Philadelphia Archdiocesan Holy Name Union; A. G. Sampson and Vincent Reid, observers from Canada sent by His Eminence, James Cardinal McGuigan of Toronto; Leo Leddy, Detroit Archdiocesan Council of Catholic Men; Stanley Pieza, president of the Lithuanian American Roman Catholic Federation; Peter Billick, president, Deanery Council of Catholic Men, Gary, Ind.; Alfred Tennyson, Trenton Diocesan Union of Holy Name Societies; Karl E. Martersteck, president of the Lay Legion of Cleveland, Ohio; and observers G. W. Heitkamp, Archdiocese of Dubuque; James Burton, Diocese of Erie; Thomas H. Buckley and Robert E. Mansmann, Archdiocese of Boston; Norbert Ritter and John Ackerman, Diocese of Covington; Dr. Walter Kulash, North Carolina Catholic Laymen's Asso-

ciation; and Alfred Petersam and Herbert Smith of Baltimore, Md.

In addition, at the meeting were: Most Rev. Robert E. Lucey, S.T.D., episcopal chairman of the Lay Organizations Department, N.C.W.C.; Most Rev. Allen J. Babcock of Detroit, assistant episcopal chairman; Very Rev. Msgr. Paul F. Tanner, assistant general secretary of the National Catholic Welfare Conference; Rev. Philip J. Kenney, consultant of the Lay Organizations Department; Rev. Lawrence J. Ernst, moderator of the Diocesan Councils of Catholic Men and Women, Toledo, Ohio; Very Rev. Louis J. Blume, S.M., president of St. Mary's University of Texas; and Rev. Joseph Noll, C.Ss.R., of Baltimore, Md.

Members of the N.C.C.M. headquarters staff were present as follows: James S. Mitchell, executive secretary; John C. Bowen, assistant; William H. Shriver, Jr., radio director; and Edward J. Cawley, office manager.

Archbishop Lucey addressed the members, stating that "to be a passive Christian today is a kind of treason . . . we cannot use our Faith just for ourselves."

The Archbishop emphasized that the priest "must be on the job" in any lay organizational work. "But the priest must not be the leader," he said, "although he must be constantly working with the organization and deeply interested in it. The laity must lead themselves. Priests must be trained in order to help the laity."

The Archbishop pointed out that Workshops for Priests, to consider problems of making Catholic Action really work, have been successfully conducted in Washington on a national scale and in San Antonio on a regional basis. A second national Workshop was held in St. Louis April 18 through 21; and one on a regional basis, will be held at Pinehurst, North Carolina, May 23-24. There will also be a regional Workshop this Fall in Covington, Ky.

Congratulating the National Council for its work in the field of the radio apostolate and for organizing the Workshops, Archbishop Lucey said: "Nothing is dearer to the heart of the Church—and I am sure, to the heart of Christ—than the apostolate of Catholic Action."

The keynote of the two-day meet was sounded by Msgr. Tanner, speaking on the subject: "Catholic Men Face the Atomic Age."

In pointing out some of the high points in the chaotic world-wide picture of today, Msgr. Tanner said: "Our principal weakness today is not a matter of goods or guns, but of ideas. . . . The repudiation of the Church in the sixteenth century has led to the repudiation of God in the twentieth."

In this atomic age, Msgr. Tanner said, "the supreme agenda for the National Council of Catholic Men is the restoration of all things in Christ."

Following Msgr. Tanner's keynote talk, Eugene J. Butler, assistant director of the Legal Department, N.C.W.C., discussed the broad aspects of national legislation. He outlined several of the more serious problems confronting the Bishops, such as federal aid to education, taxation of eleemosynary institutions, and radio time for religious broadcasts.

Regarding federal aid to education, Mr. Butler pointed out that the non-public school child must be recognized some way in any bill which is finally enacted into law. He pointed out the fact that the so-called "Senate Bill," unless modified by some suitable amendment, would be bad legislation because all children of school age are counted in assessing the amount of money to be distributed, but only children attending public schools are guaranteed benefits in the distribution of it.

In the field of federal taxation, Mr. Butler described present trends toward taxing eleemosynary institutions on that part of their income received from commercial activities.

Legislation recommended by the Treasury Department in 1942 would subject to tax any activity which competes with profit-making enterprises. Hence Catholic hospitals would have to pay a tax on their incomes. The question has been accentuated by the entrance of educational institutions into the field of owning and operating manufacturing plants.

In 1924, said Mr. Butler, the Supreme Court decided that tax exemption depends on the use to which income is put, and not on the source from which it is derived. However, Congress has within its power to make the source of the income the test. If it does so the Government will have to know the source or sources. It can then pick and choose as to whether or not the income should be taxed.

In the administrative field of federal law, said Mr. Butler, an important question has been raised by the Southern Baptists who have requested the Federal Communications Commission to set aside a portion of the FM spectrum for the use of religious and other non-profit organizations. A question has been raised in the FCC as to whether or not this would be in violation of the first amendment of the constitution. The position the National Catholic Welfare Conference takes, he said, is that the first amendment is not involved.

Time for a description of many other important problems on the national level was not available but

Mr. Butler pointed out how the Legal Department of the N.C.W.C. does research work for diocesan attorneys, and how this service has been welcomed and beneficially used in many court cases. In New Mexico, he indicated, the Legal Department has counseled and advised local lawyers in respect to legal questions arising out of the fact that Catholic Sisters were teaching in public schools.

Mr. Butler recommended that the National Council of Catholic Men assist Diocesan Councils of Catholic Men in establishing Legal Committees which would act as a liaison between local and national offices. The Legal Department, he said, would channel information to a diocesan group through N.C.C.M.

After luncheon, served by the ladies of the National Council of Catholic Men headquarters office, the session resumed to hear a brief statement by Professor Raphael Lemkin, professor of International Law at Yale University. Dr. Lemkin, active in formulating the genocide covenant which has been proposed to the United Nations, stated that the Lithuanian nation is now being destroyed behind the Iron Curtain.

"It is our duty to God and civilization to make this law which forbids genocide, and proclaims the right of existence of nations and religious groups," said Professor Lemkin.

Father George G. Higgins, assistant director of the Social Action Department, N.C.W.C., stated that Cardinal Suhard in his 1947 Lenten Pastoral particularly emphasized two points. First, to convert the world it is not enough to be saints. Decent housing, work, food, and leisure for people are also necessary. Secondly, more and more responsibility must be entrusted to the laity.

"I would go further," said Father Higgins, "by saying that the chief responsibility must be entrusted to lay leaders. The clergy cannot do the job because they are not engaged in civic affairs, but you laymen can."

Father Higgins introduced Edward W. Kelly of Arlington, Virginia, an employee of the U. S. Department of State.

Mr. Kelly described the work of the Leo XIII Guild and a Parish Credit Union in Arlington, as well as that of the Catholic Alumni Guild of Washington, D. C.

The Leo XIII Guild, he said, like the CAG, undertakes the study and application of the social encyclicals.

One of the by-products of the CAG is a "nuclear" group of five men who meet every two weeks with a priest assistant to study Catholic Action and its practical applications. Each of the five members meets with a small group, or "team" of neophytes. The purpose is to influence those with whom the individuals come in contact.

Carl E. Martersteck described the Institute of Adult Education of St. John College, Cleveland.

Pointing out that daily Communion and religious practices are all to the good, but not sufficient to live

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JOHN TIMOTHY McNICHOLAS

1877 — 1950

ARCHBISHOP OF CINCINNATI

AND

CHAIRMAN OF THE ADMINISTRATIVE BOARD

NATIONAL CATHOLIC WELFARE CONFERENCE

THROUGH the death on April 22 of Archbishop John Timothy McNicholas the Church in this country has lost one of its most able and versatile leaders. Archbishop McNicholas' achievements range from the early days of his ordination, when he was a master of novices and supervisor of studies in his own Dominican Order, through service as organizer, national director of the Holy Name Society and founder of its Journal, and assistant in Rome to the Master General of the Order of Preachers, to distinguished episcopal service.

While on assignment in Rome in 1918 Father McNicholas was appointed Bishop of Duluth and served in that capacity for nearly seven years. He was nominated for the Diocese of Indianapolis in May, 1925, but never occupied it. In July of the same year, he was elevated to the Archdiocese of Cincinnati.

At all times an able administrator in his episcopal capacity, his zeal and talents were also generously given to the educational, scientific and social relations fields, and broadened out into national and international scope in his long and generous service to the National Catholic Welfare Conference.

Archbishop McNicholas has been chosen repeatedly by his fellow archbishops and bishops in the United States for membership on the Administrative Board of the National Catholic Welfare

Conference. From 1925 to 1935, and again from 1941 to 1944, he was a member of the N.C.W.C. Administrative Board and episcopal chairman of the N.C.W.C. Education Department. Re-elected to the Board in 1946, 1947 and 1948, he was called upon by the archbishops and bishops elected with him to serve as their Chairman.

His long association with the major works of N.C.W.C., his intimate knowledge of the problems of the bishops who founded and developed the Conference, and his unflinching generosity with personal time, study, and material support made him a sort of "dean" of the N.C.W.C. these last years.

Although not among the founders of the N.C.W.C. the participation of Archbishop McNicholas was over so extended a period as to make him somewhat of a link between the early and more recent days of the Conference.

His services as chairman of the Episcopal Committee on Motion Pictures covered 1933 to 1943, and in 1934 he was chosen Chairman of the Pontifical Commission for the Sacred Sciences of the Catholic University of America. He also held the chairmanship of the Episcopal Committee on the Confraternity of Christian Doctrine.

For many years Archbishop McNicholas served on the Board of Trustees of the Catholic University of America and in recent years was president-general of the Na-

tional Catholic Educational Association.

His interest in education was intense and his leadership fearless; in the fields of social relations and citizenship his active efforts for right thinking and just human relations would form a litany ranging from the advocacy of slum clearance to an appeal for daily prayer for civil authorities, recognition of one's obligation to vote intelligently, proper tax and other legislation, and the giving of sane direction to the laboring groups.

It was at Archbishop McNicholas' invitation that the Home Missioners of America, a society of priests dedicated to the evangelization of rural districts, laid the foundations of their institute in Cincinnati.

To these varied works must be added an outstanding achievement in the scientific field—the founding, in 1935, and sponsorship of the *Institutum Divi Thomae*, a post-graduate school of science, under the direction of Dr. George Speri Sperti, a member of the Pontifical Academy of Sciences.

Over the years, Archbishop McNicholas has been outstanding in forwarding sound thinking through his spoken and written word. He adhered unflinchingly to the principles of Christian living. He promoted at all times the Christian ideals of marriage and family life and was ever active in safeguarding the public morality of the nation.

Archbishop McNicholas was ordained to the Dominican priesthood forty-eight years ago and had he lived a few months longer would have celebrated his silver jubilee as Archbishop of Cincinnati. He was a bishop twenty-five years in 1943.

Born in Kiltimagh, County Mayo, Ireland, on December 15, 1877, Archbishop McNicholas was the youngest in a family of seven sons and one daughter. He was brought to the United States as a child and his family settled in

Chester, Pa. In 1894, at the age of 17, he entered the Order of Preachers and was ordained in 1901.

Death came to this revered prelate as the result of a heart ailment at the age of 72 years—years crowded with thoughtful, generous activity. In the words of Monsignor Carroll, "His broad vision, extraordinary learning and abiding concern for things of the spirit enriched the Church and the Nation, and his intense devotion to the work of the N.C.W.C. was a source of continuing inspiration and encouragement to all who were privileged to serve under his leadership."

Characteristic of the flood of tributes from persons in all walks of life were those of the Holy Father and President Truman. His Holiness asked His Excellency, Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, to convey this message in a cablegram from Msgr. Giovanni Battista Montini, Substitute Papal Secretary of State.

"His Holiness would have Your Excellency inform the episcopal members of the Administrative Board, N.C.W.C., of his sense of personal loss experienced on learning of the death of the beloved Chairman and devoted apostolic leader of the Church in America, imparting to Their Excellencies and the staff of the N.C.W.C., in pledge of divine and comforting grace in bereavement, a special Apostolic Benediction."

The President wrote: "I have lost a trusted friend whom it was always a pleasure to see. As a priest, prelate, and patriot, he had been a career of superior fidelity and unselfish service and, apparently, his influence for good was felt far beyond the bounds of the great communion in which for so long he held high station. He will be greatly missed and widely mourned."

On April 27 Solemn Pontifical Requiem Mass for Archbishop Mc-

Nicholas was offered in St. Monica's Cathedral by His Excellency Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States. In the Sanctuary were three Princes of the Church; some 40 other members of the Hierarchy, a number of whom Archbishop McNicholas himself had consecrated; special representatives of the President of the United States; the Governor of

Ohio; Mayor of Cincinnati; Consul of Ireland; and many other ecclesiastical and civic leaders, archdiocesan and national. The sermon, preached by his fellow Dominican, Very Reverend Ignatius Smith, of the Catholic University of America, paid tribute to Archbishop McNicholas as "A friar's religious, a priest's priest, a bishop's bishop . . . a saint's saint forever!"

Archbishop McNicholas

Eulogized in Catholic Press

The high regard in which Archbishop McNicholas was held is shown in the press comment of the country. Some typical excerpts from editorials in the Catholic Press are given here.

The Catholic Telegraph-Register, Cincinnati, Ohio: "His Grace is Dead"

As the news passed from prelate to priest to laymen the hearts of all who knew Archbishop John T. McNicholas grew heavy, and into the minds of each came a flood of memories—memories individualized by the nature of the person's contacts and experiences with His Grace. . . .

The thoughts that strive for expression now in the mind of the writer are not those picturing the broad-visioned prelate. . . . Thoughts of outstanding priestly accomplishments and qualities of His Grace's character do flash through our mind but they are not the ones that predominate.

. . . We see him as the most thoughtful man we have ever known, who even when he was burdened with problems demanding weighty decisions and although in ill health always found time to be concerned and generous in helping others with their troubles.

His heart and hand went out to all classes. . . . Thoughtfulness was an art that His Grace had perfected to the point where in his greatness he never forgot to consider the smallest of men. . . . Humor was an integral part of his daily life. . . . Expressions of gratitude were constantly on his lips. The smallest service of priest, sister, doctor, or layman never was passed by without a word of thanks.

These human qualities—thoughtfulness, generosity, kindness, humor, and gratitude—combined with his greatness as a public leader of the Church in America made him not only a great prelate and priest but a father loved by all who knew him.

The Catholic Universe Bulletin, Cleveland, Ohio: "Archbishop McNicholas"

All citizens of the state of Ohio mourn the death of Archbishop McNicholas whose spiritual jurisdiction covered the entire commonwealth. He was a civic as well as spiritual leader whose influence was felt wherever the good of mankind was at stake. His leadership was apparent much beyond the territory in which his metropolitan cross was carried. . . . His solid piety and deep scholarship were revealed in the remarkable roles he assumed in the counsels of the National Catholic Welfare Conference composed of the bishops of America. . . . All who came in contact with this able churchman sensed the quiet dignity of his presence. It was matched with a spirit of humility which is an essential trait of the truly great.

The Pittsburgh Catholic, Pittsburgh, Pa.: "Strong Figure"

Because his voice was never strident, the late Archbishop McNicholas was not generally recognized as a crusader or a "reformer," yet he was one of the strong men of Catholic life of our generation. In one pronouncement after another he cut through pretense and compromise, and took his stand with the utmost forthrightness for solid principle. The brief outline of his career that forms his obituary is an inspiration.

Courage and wisdom marked Archbishop McNicholas' life, and it was a rich contribution he made to his Church and his country.

The Columbus Register, Columbus, Ohio: "Archbishop McNicholas, Beloved Metropolitan"

The Diocese of Columbus joins with the Archdiocese of Cincinnati and the other dioceses of Ohio in mourning the passing of its beloved Metropolitan, Archbishop McNicholas. . . . Catholics and sincere citizens everywhere in this nation will lament the death of Cincinnati's Archbishop. For many years he had been vigorous in his religious and civic leadership. . . . The passing of Archbishop McNicholas removes from the Church in America one of its great prelates.

The New World, Chicago, Ill.: "From the Editor's Desk"

When death came for this Archbishop the Catholic Church in the United States lost a spiritual leader endowed with numerous and unquestioned talents.

In 72 years, 55 of which were consecrated to God in the Order of Preachers, John T. McNicholas carved a spiritual monument of good works that has seldom been equalled and rarely excelled. Ordained to the priesthood at the age of 24 (exceptional in a religious order), this son of St. Dominic used all his talents, all his energies, all his abilities to advance the cause of Christ and the welfare of Holy Church. Of him it can truthfully be said, he did many things extraordinary well. . . .

Here indeed was a great priest, a priest of God, a priest of the people, a priest of the Church. In him was found the tribute of *Ecclesiastics*: "The Lord made an everlasting covenant with him and gave to him the priesthood of the nation and made him blessed in glory; he girded him about with a glorious girdle and clothed him with a robe of glory and crowned him with majestic attire." (Eccl. XLV, 8-9). May his soul rest in peace.

The Tablet, Brooklyn, New York: "A Great Prelate Dead"

Archbishop McNicholas was a national figure who served the Church and the United States long and well. He will be remembered for the many years of leadership he exercised in helping and promoting international and national movements for the benefit of religion, morality, education and human welfare.

He was a scholar who combined the rare qualities of being able to prepare and present in striking English and simple style profound truth and at the same time to possess a filing system of important and factual information which served

as an arsenal to make each letter, statement or oration effective.

The Catholic News, New York, New York: "From the Editor's Desk"

Archbishop John T. McNicholas, O.P., who died in Cincinnati last week in the 49th year of his priesthood and after over 31 years as a bishop, has been for years one of the most distinguished members of the hierarchy in the United States. Shortly after finishing his studies in Rome he was named, in 1908, the first national director of the Holy Name Society and he founded the Holy Name Journal; he laid the foundation for the vast expansion of the Holy Name movement in the United States. In these capacities and as pastor of the Church of St. Catherine Siena from 1913 to 1917, he endeared himself to New Yorkers; it was with deep regret that they relinquished him when he went to Rome as assistant to the Master General of the Dominicans.

The Archdiocese of Cincinnati under his direction was a model See, with a flourishing spiritual life paralleling its magnificent material growth. None outside his own See mourn his passing more than the Catholics of this area, where he served so ably and was so well known and widely beloved.

The Catholic Transcript, Hartford, Conn.: "Archbishop McNicholas"

The Catholic Church in the United States has lost one of its ablest leaders by the death of the Most Rev. John T. McNicholas, Archbishop of Cincinnati. This brilliant and forthright prelate was so much a voice of the Church that his utterances on almost any subject were awaited with the keenest interest not only by members of the Church but by non-Catholics in every walk of life who were interested in the Catholic viewpoint. Archbishop McNicholas always spoke clearly, cogently and with a courage that seemed to be inspired by the social encyclicals of the popes. Imbued with the spirit of the Church he exhibited the fiery zeal for truth and justice which that spirit aroused in him.

The Denver Catholic Register, Denver, Colorado: "True Greatness"

Simplicity has been called the keynote of true greatness and humility the happy virtue of those rich in spirituality.

It is refreshing to come across men whose lives combine greatness with humility and simplicity. Such a man was the late Archbishop John T. McNicholas of Cincinnati.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

May, 1950

- 23—Solemn consecration of The Most Rev. Alexander M. Zaleski as Titular Bishop of Lyrbe and Auxiliary to His Eminence Edward Cardinal Mooney, Detroit, Mich.
- 24—Installation of The Most Rev. Stephen S. Woznicki as second Bishop of Saginaw.
- 24—Solemn consecration of The Most Rev. Christopher J. Weldon as Bishop of Springfield, Mass., in New York City.
- 24-26—CATHOLIC PRESS ASSOCIATION—40th annual convention, Rochester, N. Y.
- 28—NATIONAL CATHOLIC TRIBUTE TO THE WAR DEAD—12th annual ceremony, Tomb of the Unknown Soldier, Arlington National Cemetery, Arlington, Va.

June, 1950

- 12-Sept. 2—SUMMER SCHOOLS OF CATHOLIC ACTION—series of lectures in St. Louis, Erie, Chicago, New York, St. Paul.
- 15-18—NEWMAN CLUB FEDERATION—annual convention, Cleveland, Ohio
- 15-Aug. 27—GAILVILLE SCHOOL OF APOSTOLATE—series of courses on various subjects, Loveland, Ohio.
- 17-22—Six-day course for Lay Teachers of Religion, Manhattan College, New York, N. Y.
- 26-Aug. 5—CCD Special Training Courses, Catholic University of America, Washington, D. C.

NATIONAL COUNCIL CATHOLIC WOMEN

Social Action's Challenge to Women—
News Round-up—Family Life—
Board of Directors to Meet

SOCIAL ACTION'S CHALLENGE TO WOMEN

ELIZABETH MORRISSY

We are pleased to bring our readers this article by Dr. Elizabeth Morrissey, professor of Economics, College of Notre Dame, Baltimore, Md., and chairman, N.C.C.W. Committee on Social Action. Dr. Morrissey will conduct a course at the Institutes on Industry and for Social Action Chairmen, to be held in Washington, D. C., June 11-17.

"BE PRESENT everywhere for the faith, for Christ, in every way and to the utmost possible limit, wherever vital interests are at stake, wherever laws bearing on the worship of God, marriage, the family, the school, the social order are proposed and discussed. Be there, on guard and in action, whenever through education the soul of a people is being forged."

These words of our present Holy Father arouse a question not only of how well we are following his directives but of how well we are prepared to spread the social teachings of the Church in various fields. True, a development of social consciousness has been brought home to all of us regardless of our faith, as problem after problem of social disorganization and maladjustment makes the headlines of the daily paper. That the policy of "every man for himself" (never a Christian teaching) has proved a tragic failure is attested in every current item we read. That slogan dominated a century when the material gains and mechanical and scientific advancement dazzled the mind until the value of the individual and the purpose of creation were largely lost sight of. Catholic social teaching did not make itself felt in this materialistic development for various reasons—immigrant groups in a new country are not as a rule articulate, persons with minds set on material advancement lose sight of the greater goal, lesser educational opportunities preclude the leadership that might teach the true social doctrine.

Toward the close of the century the evils of the *laissez faire* doctrine had become so glaring and so threatening that the system was denounced directly or indirectly through various channels: increased labor union activity, the first anti-trust law, formation of social welfare groups, all demanded curbs on the system. To us, however, the most outstanding denunciation came in Leo XIII's *On the Condition of Labor*, in which encyclical he applies the Church's social teaching to current questions of living wage, the right to organize, and such.

Starting with small beginnings, groups of socially

minded persons accepted not only by lip service, but by action, the teachings of the Holy Father on these questions. No need to cite the pioneer work of our beloved Monsignor John A. Ryan, whose voice was indeed for many years "a voice crying in the wilderness" as he worked untiringly to spread the doctrine of the dignity of man and the right of a living wage.

Two world wars and a major depression highlighted anew, even to the man on the street, the evils of a social system clearly becoming, as the Holy Father had said, "more and more divided into two classes." During these trying years there had come into being under the sponsorship of the N.C.W.C. Social Action Department the Catholic Conference on Industrial Problems. At the invitation of the bishops conferences were held in many industrial centers of the country, bringing together industry, labor, and teachers of Catholic doctrine. From the beginning, the N.C.C.W. took a vital interest in these meetings. Local members of its Social Action Committee assisted in preparations, encouraged attendance, and participated in discussions. Those who know the history of this Conference have watched it grow, through the tireless effort of a small group of organizers, from meetings of a handful of more or less interested or curious persons to large, well-attended, well-publicized gatherings with far-reaching results. The Church's social teaching was taken to the market place. Encyclical interpretations were given by students of the subject. Labor and management sat at the same tables in discussion. Study clubs grew out of the conferences. Priests' schools were organized. Thousands of copies of the social encyclicals were taken into the homes (some of them were read). No one can measure the spread of the teachings from these conferences.

Pius XI saw fit to summon the world to a fortieth anniversary celebration of Leo XIII's famous encyclical and at that time issued his own thought-provoking doctrine on the *Reconstruction of the Social Order*. This gave new impetus to the spread of our social teaching. Constant social difficulties dominated the news. The evils of our greatest depression had

made evident the weakness and falseness of a system where labor was bought and sold as a commodity and where the whole economic system had become "hard, cruel and relentless." As a result of this new emphasis of Catholic teaching by Pius XI more interest was awakened in all fields of social action. A multitude of pamphlets issued from the Catholic press. Study clubs, labor schools, priests' schools, serve today in every part of the country to make possible a study of the Church's teachings on social questions.

Since this article is a message to members of N.C.C.W. affiliates, let us turn again to the directives given especially for women. Too often we are inclined to think questions of politics and economics, or social problems in general, are the province of men (though one might be justifiably critical of the way these problems have been handled by them in the past). The Holy Father leaves no doubt as to the responsibility of women in these fields. In his talk given to the Italian women on *The Duties of Women in Social and Political Life* he uses strong words: "Every woman has then, mark it well, the obligation, the strict obligation in conscience, not to absent herself but to go into action in a manner and in a way suitable to the condition of each so as to hold back those currents which threaten the home, so as to oppose those doctrines which undermine its foundations, so as to prepare, organize and achieve its restoration." The fact that this talk was given to the Italian women in no way lessens its application to us. Surely our Holy Father does not expect us to sit back indifferent until conditions become acute.

If then, we accept his admonition to "be present everywhere for the faith, for Christ," we must first acquaint ourselves with the teachings of the Church on social questions. To aid in the gaining of this information, besides the many study clubs, diocesan conferences, lectures, etc., referred to previously, there are held annually in Washington two institutes under the sponsorship of the Social Action Department of the N.C.W.C. and the N.C.C.W. Committee on Social Action. This year's institutes will be held June 11-17. One is an Institute on Industry attended by women and girls who are actively engaged in the labor field. These women, union and non-union, gathered together from

many parts of the country, study under expert guidance the teachings of the Church on social questions and the special application to their own particular job or union. In Washington as in no other place, it is possible in a short time to get an over-all picture of the N.C.W.C. and the N.C.C.W. and an opportunity to talk with the leaders of these groups, many of whom teach in the institute. Each girl gains personally immeasurably from these contacts, but the hope is that as she returns to her community and her job she will become a real lay apostle. It may be through example, through the formation of a study group, through an expression of the correct thinking to her labor group, or in some other way. Sufficient to know, if she is filled with the truth she will find her own way of spreading it.

The other institute under the same auspices is an Institute for Social Action Chairmen. The aim here is to bring together social action chairmen from many parts of the country that they may have the stimulus of knowing each other and of learning from one another in reports of both successes and failures. Besides this not-to-be-belittled advantage, there is, of course, the further one of a chance to talk with the staff and to get advice as to methods to be used, material available, most pertinent topics for discussion, and like problems. Perhaps most of all, the merit of attendance at an institute comes from a new enthusiasm and feeling of solidarity—a consciousness that however small the beginning and however hard the way one is not fighting the cause alone. All over the country earnest men and women are taking up the Holy Father's challenge and are working with new vigor in labor schools, social action groups, study clubs, institutes. The Lay Apostolate, as referred to in the excellent article in April CATHOLIC ACTION, is on the march. It is still a small army—all too small—so we must make up in enthusiasm and hard work what we lack in numbers. We must give of our time and effort to understand the questions discussed, especially those that relate to the home and family. We must then spend ourselves in putting into action the truths we have discovered. Alert and well informed, we must arouse all Catholic women to accept the Holy Father's stirring call: "Your day is here, Catholic women and girls. Public life needs you. Your destiny is at stake."

BOARD OF DIRECTORS TO MEET

The Board of Directors of the National Council of Catholic Women will meet in Washington, May 9, 10, 11, 1950. Officers and members of the Board are: Mrs. A. S. Lucas, Province of New Orleans, president; Mrs. Neal Sullivan, Province of San Antonio, 1st vice-president; Mrs. John L. Kennelly, Province of Boston, 2nd vice-president; Mrs. John F. McCrystal, Province of Cincinnati, 3rd vice-president; Mrs. Patrick T. Gibbons, Province of St. Louis, secretary; Mrs. William McAlpin, Province of Baltimore, treasurer; Mrs. Gerald Bennett, Province of Detroit; Miss Clara Berchtold, Province of Santa Fe; Mrs. T. A. Cosgriff, Province of Denver; Mrs. Frank T. Curtin, Province of New York; Mrs. Robert Donaldson, Province of Newark; Mrs. W. H. Harper, Province of Chicago; Mrs. Raymond Jehl, Province of Los Angeles; Mrs. A. A. Mickel, Province of Portland; Mrs. Andrew S. Pfeiffer, Province of Milwaukee; Mrs. L. L. Roerkohl, Province of St. Paul; Mrs. W. E. Straub, Province of Omaha; Mrs. Rollin Turner, Province of Indianapolis; Mrs. Ralph C. Viehman, Province of Philadelphia; Miss Emma A. Von Hatten, Province of San Francisco; Mrs. J. A. Wicke, Province of Dubuque; and Mrs. James E. Willard, Province of Louisville.

NEWS ROUND-UP

• • A delegation of four is in Europe representing N.C.C.W. at the third study week of the International Union of Catholic Women's Leagues at Fribourg, Switzerland, April 16-20. Headed by Mrs. A. S. Lucas, national president, the delegation includes Miss Margaret Mealey, executive secretary; Miss Catherine Schaefer, consultant to the N.C.C.W. Committee on International Relations; and Mrs. Henry Mannix, former N.C.C.W. president, who is a member of the Bureau of the I.U.C.W.L. and vice-president for the Western Hemisphere. The theme of the study week is "International Relations," with sub-topics including the international community, official international organizations, importance of international Catholic work and the task of private organizations.

After the meeting in Fribourg, the N.C.C.W. delegation will participate in a Holy Year pilgrimage to Rome, where they will be received by the Holy Father and will visit the Vatican Storerooms to see the work toward which the Catholic women of America have so generously contributed.

• • On April 20, His Eminence, Edward Cardinal Mooney, Archbishop of Detroit, officiated at the dedication of the three new buildings of the National Catholic School of Social Service of the Catholic University of America, the Chapel of St. Vincent de Paul, the Shahan administration and classroom building, and the Agnes G. Regan dormitory, named in memory of Miss Regan, first executive secretary of the National Council of Catholic Women, sponsors of N.C.S.S.S. from 1921 to 1947. A Solemn Mass of Dedication was offered in the new chapel by Most Rev. Patrick A. O'Boyle, Archbishop of Washington.

• • Miss Catherine Schaefer, assistant to the General Secretary, N.C.W.C., for UN Affairs and consultant to the N.C.C.W. Committee on International Relations, as representative of the International Union of Catholic Women's Leagues at UN, opposed deletion from the proposed Covenant on Human Rights of an article prohibiting physical mutilation and medical and scientific experimentation without the subject's consent. Miss Schaefer offered the following tentative formula to aid in drafting an article:

A) no one shall be subjected to physical mutilation or medical or scientific experimentation against his will except when required for his physical health and at a time when he is not in a condition to give his consent;

B) in that case the practitioner must have the prior consent of the person's spouse or nearest relative;

C) the practitioner can be dispensed from obtaining this authorization only in case of absolute urgency when it is impossible to reach the family of the patient;

D) any experiment or mutilation having as its purpose or effect the impairment of the physical or moral integrity of the human person is forbidden, even with

the consent of the patient, when it is not judged indispensable to his health by competent medical authority.

• • The Argentine Women's Catholic Action has developed a plan of work for the Holy Year which embraces a study of the Holy Year observances and a living of its spiritual precepts; the recitation of the Holy Year prayer in meetings and family gatherings; study and action, within the capacity of each society, to achieve the goals set by Pope Pius XII for the Holy Year; sanctification of souls through prayer and penance; defense of the Church against error; and work in furtherance of social justice.

• • Seven organizations of American Catholic women in Tokyo, Yokohama and Yokusuka were represented at Mass celebrated in GHQ Chapel Center in Tokyo by Most Reverend Maximilian de Furstenberg, Apostolic Delegate to Japan, to inaugurate a program of spiritual activities for the Holy Year. Allied and Japanese Catholic women were present. Archbishop de Furstenberg praised the women for aiding charitable and educational institutions last year.

• • Miss Gertrude M. Horgan, chairman, N.C.C.W. Committee on Public Relations, was elected a member of the council of the Texas Conference of College Teachers of English at the fifteenth annual meeting of the group, March 18. Miss Horgan is associate professor of English, Incarnate Word College, San Antonio.

• • The El Paso D.C.C.W. held a "School of Leadership" on January 31. The meeting was opened by Mrs. L. H. Malenfant, president, with a "Preamble to Leadership," in which she outlined the purposes of the Council and the qualifications of a leader. Open discussion was developed during the meeting on "The Qualities of a Leader."

• • For the fourth year, a six-weeks' marriage preparation course for engaged couples and newly-weds was sponsored by the Rochester Deanery Council of the Rochester D.C.C.W. Each meeting was addressed by a priest and a lay person.

• • During the past year the Austin D.C.C.W. assisted in the NCCS-VA hospital program at McCloskey VA Hospital, Temple, Texas, in which volunteers served a total of 2571 hours. A series of open house activities was held at the hospital.

• • The Cleveland D.C.C.W. sponsored a Social Action Conference for employed women and girls on March 12. Registration totaled 221 working women, representing a great variety of occupations. The largest number in attendance were from the office worker group—accountants, stenographers, machine operators, secretaries—with teachers as the second largest group. Inspiration for the Conference came from attendance last year at the Institute for Social Action Chairmen in Washington by Mrs. Dorothea Keplinger, Cleveland D.C.C.W. Social Action Committee chairman.

N.C.C.W. COOPERATION IN FAMILY LIFE CONFERENCE

CATHOLIC women's vital interest in family life was strikingly evidenced by their participation in the 18th annual convention of the National Catholic Conference on Family Life held in Detroit, Michigan, March 13-15. Participants in the program from the ranks of N.C.C.W. included the National President, Mrs. A. S. Lucas; the National Director, Province of Boston, Mrs. John L. Kennelly; the Executive Secretary, Miss Margaret Mealey; the National Regent, Daughters of Isabella, Mrs. Carolyn B. Manning; the National Chairman, N.C.C.W. Committee on Family and Parent Education, Mrs. Joseph M. Althoff; the Executive Secretary, National Council of Catholic Nurses, Miss Anne V. Houck; the President, Detroit A.C.C.W., Mrs. George L. Ennen; the Executive Secretary, Chicago A.C.C.W., Miss Nora LeTourneau; the Family Life Committee Chairman, Detroit A.C.C.W., Mrs. John J. Shada; and the Social Action Committee Chairman, Detroit A.C.C.W., Mrs. John Garrity.

In speaking on "The Catholic Women in National Projects," Miss Mealey said: "Through our parish, deanery, and diocesan organizations, through our community endeavors, leadership is nourished and attained. It is an innate gift of God, and not given to all. The quality is developed through progression. Those who are given it must then make their presence

felt, and not be content with a social order that falls short of the heights, depths, and seriousness of our principles. Those who do not have the gifts of a leader must help those who are so gifted by encouragement, advancement and recognition—not from a personal angle, but for the mission which Christ has given and directs as His own instrument. Together, leader and follower will make a significant contribution to today's life."

N.C.C.W. was honored in the Family Catholic Action awards which came to members of its affiliated organizations. Miss LeTourneau was one to receive this award for her work in disseminating the Catholic teachings on marriage and the family. Two couples were honored, Mr. and Mrs. Fred Venter, of Amityville, Long Island, and Mr. and Mrs. Edward V. Crowe, of Detroit. Mrs. Venter is International Relations Committee Chairman of the Brooklyn D.C.C.W. The Family Catholic Action awards were also given to Rev. Francis Larkin, director of the National Center for the Enthronement of the Sacred Heart, and Mother M. Berenice, O.S.U., of New Rochelle College, N. Y.

Seven women in the Detroit area were chosen as outstanding mothers of 1950, Mrs. John Bauer, Mrs. John Herman, Mrs. Joseph Hughes, Mrs. Eugene I. Van Antwerp, Mrs. Henry E. Villerot, Mrs. August Wickenheiser, and Mrs. Edward A. Wilson.

TWO A.C.C.W. CONVENTIONS CONSIDER WOMEN'S RESPONSIBILITY

Detroit . . . In addressing the 12th annual convention of the Detroit A.C.C.W., March 21, His Eminence, Edward Cardinal Mooney, applied the designation of "minute-women" to council members to illustrate how council organization enables them to come to the immediate and orderly defense of the Church's interests, wherever these are under attack. He asked that the inspiration and information of the recently-concluded Family Life Conference be brought to every family in every parish. Mrs. George L. Ennen, the president, presided. Rev. Herbert A. Maino spiritual moderator, outlined the council structure. Panels were presented on the internationalization of Jerusalem, family life, and the NCCS-VA hospital service.

Portland, Ore. . . . A low Mass offered by Rev. Louis A. Sander, O.S.B., spiritual moderator, opened the Portland, Ore., A.C.C.W. convention, March 28. Father Sander also addressed the meeting on "The Need of Apostolic Women Today." Women's opportunities and responsibilities at the present hour were discussed by Most Rev. Edward D. Howard, Archbishop of Portland. A panel on "The Status of Women in Oregon" was presented by the Social Action Committee, lead by Mrs. E. J. English, chairman of the Committee. The National Director, Province of Portland, Mrs. A. A. Mickel, was an honored guest at the meeting, at which Mrs. Merton Miller, president, presided.

SODALITY OF OUR LADY

The 20th annual Summer School of Catholic Action, sponsored by the Sodality of Our Lady, will be held in St. Louis, Mo., June 12-17; Erie, Penn., June 26-July 1; Chicago, Ill., July 3-8; New York, N. Y., August 21-26; and St. Paul, Minn., August 28-Sept. 2.

Following the Chicago sessions many of the faculty members will embark on the Sodality pilgrimage to

Rome, which will go by way of the famous shrines of the Blessed Mother at Fatima, Lourdes and Montserrat.

In keynote talks at the sessions, a Canadian Jesuit priest, Rev. Hector W. Daly, S. J., will analyze the November, 1949 statement of the Bishops of the United States on "The Christian Family."

N.C.C.M. Annual Meeting

(Continued from page 9)

one's Faith wholly, Mr. Martersteck stated that to meet the problem of the uninformed Catholic the Institute was started in 1948.

"People are looking for something to hang on to," he said, "and we have to give it to them by showing them the Faith in its entirety. . . . An important point for the National Council of Catholic Men to note is that ninety per cent of the registrants are women. Apparently they have more interest than men.

"Strange as it may seem, we found that men have some kind of an idea that it is dangerous to study religion; that a simple faith is good enough. . . . They seem to suspect that there is nothing back of the Mass if we part the curtains and take a look."

Robert J. Dixon, assistant director of overseas operations of Johnson and Johnson, New York, discussed "Human Relations in Modern Business."

"I think it is clear that unless directors of American business in the United States recognize the need for a change in business practices to harmonize with natural and moral laws it will not be long before the people will repudiate the system we now have.

"If the repudiation comes from materialistic and secularistic sources we will find ourselves absorbed in some form of totalitarianism.

"We attempted to analyze the causes of the present predicament and lay down some approach for business men in a statement of principles in a booklet 'Human Relations in Modern Business.' You men of the National Council of Catholic Men could use this document for study and discussion groups."

Following brief remarks by Father Raymond McGowan, director of the Social Action Department, N.C.W.C., a forum was conducted with questions from the floor.

Archbishop Lucey, referring to the discussions of the day, posed the question: What are we going to do about it?

"The Holy Father says priests must be trained in social action. The older ones did not get much training but the younger ones are getting it.

"Councils of men are not organized in many dioceses now and they are needed very badly. . . . We'd better use the Papal formula and get some priests trained first. Then they can train leaders among the laity.

"Help us get Workshops for Priests going," said the Archbishop. "Some of the initiative must come from you laymen. If a group of earnest men go to the Bishop and say the Papal plan is to get priests trained so they can pick out lay leaders and train them, and that they would like him to have a Workshop for Priests, it would be very helpful.

"The Holy Name Society, Knights of Columbus, St. Vincent de Paul Society, and all organizations of

Catholic men, have to be coordinated. It is for the convenience and assistance of these organizations that the National Council of Catholic Men was established.

"You have a challenge and an opportunity. Frequent Communion alone isn't going to save you. . . . One of the serious tasks of the clergy today is to make Christians out of apathetic Catholics—a necessary thing for the nation as well as for our own souls."

At the annual dinner Saturday evening, April 14, at the Carlton Hotel, attended by members, observers and guests, including heads of organizations of Catholic laymen of the Archdiocese of Washington, the speakers were Rt. Rev. Msgr. Howard J. Carroll, general secretary of the National Catholic Welfare Conference, Rt. Rev. Msgr. Fulton J. Sheen, Bishop Babcock and Archbishop Lucey.

"The success of the National Catholic Welfare Conference," said Msgr. Carroll, "is ultimately measured by whether or not what we do reaches down to the parishes. To do this you are essential."

Msgr. Sheen said that Christendom today is battling a moral invasion by an outside power. The atheism we face does not deny God—it challenges Him.

Archbishop Lucey, amplifying his remarks of the afternoon, said: "The conflict is against the State in the West and against the Church everywhere. . . . The enemy says: You have had two thousand years to build—but now you admit chaos. . . . They accuse the State of prating about democracy but not living it.

"We have the force of arms, which with the grace of God is all that stands between Christian civilization and communism. Our nation is the last barrier to the total conquering power of the Soviets."

"But," the Archbishop added, "a serious weakness with us is the almost universal moral decadence we see on all sides."

At the Sunday morning session with Stanley Pieza presiding, Bishop Babcock said:

"Your work is apostolic, and you must expect to go through the trials the apostles went through. Even Our Lord Himself exclaimed: 'My God, My God, Why hast Thou forsaken me.'"

"In the apostolate of the Church there are two apostolates: The apostolate of the bishops and priests, which is that of governing, teaching and sanctifying; and that of the laity, which is a separate and distinct apostolate of diffusion. . . . Don't look upon yourselves only as helpers of bishops and priests. Bishops and priests are to be *your* helpers in your apostolic work of the diffusion of the spirit of Christ."

In his report as president, Mr. Blaes summarized the two years of his administration as a mixture of accomplishments and disappointments.

Mr. Mitchell, executive secretary, reported that good progress had been made in spite of difficult handicaps of finance and lack of personnel. During the past year St. Louis, New Orleans, and Toledo have

been establishing or revitalizing Diocesan Councils of Catholic Men, while other dioceses are preparing to initiate such organizations.

Mr. Mitchell stated that, recognizing priests as the soul of Catholic Action, and spiritual motivation as the food of it, it is essential to have workshops for priests.

Lively discussions of practical problems confronting organizations of men were held in three groups into which the meeting was divided: Representatives of diocesan organizations; national societies; and visitors and others interested in the mechanics of organization of the National Council of Catholic Men and its diocesan affiliates.

Resolutions were adopted covering expressions of filial devotion to the Holy Father; thanks to Archbishop Lucey, Bishop Babcock, and the Hierarchy; thanks to the National Broadcasting Company, American Broadcasting Company and Mutual Broadcasting System for extending free facilities for carrying the Catholic Hour, the Hour of Faith and Faith in Our Time; that the Federal Communications Commission refrain from attempting to apply the principles of the first amendment to such matters as the assignment of wave lengths to broadcasts by religious and other non-profit organizations; that the television industry itself

set up a code for self-regulation in order to avoid the possibility of governmental regulation; favoring the adoption of a covenant on genocide by the United Nations; on Point IV of President Truman's program advocating the assistance of underdeveloped areas of the world—providing that proper attention is paid to good morals; and pointing out the need of assisting in the care of displaced persons, expellees, and prisoners of war.

Appropriate letters were adopted concerning the deaths, during the past year, of Daniel E. Morrissey of the National Catholic Laymen's Retreat Conference, and Thomas H. Cannon of the Catholic Order of Foresters.

At the election of directors Sunday afternoon, Mr. Lynch, Mr. Babcock and Mr. Leslie Schmidt of the Great Falls, Montana, D.C.C.M., were reelected. Mr. Montecino and Mr. Conaty were elected to the Board.

At a meeting of the Board of Directors immediately following the general meeting, national officers were elected as follows: Stewart Lynch, president; Francis I. Nally, vice president; Albert J. Sattler, secretary; George R. Ellis, treasurer. John W. Babcock was elected the fifth member of the executive committee. James S. Mitchell was continued in his present capacity as executive secretary.

Catholic Objectives in the Care of Children—Continued from page 6

faith; he represents the Church's and the community's interest in this dependent child.

As the pastor's representative the Vincentian should also visit the child of the parish who must be placed in a public institution. Very often in this case his will be the role not only of friendly visitor, but often that of parent. In the midst of a world where fathers renounce responsibility for their children, and children flee the responsibility of caring for aged parents, the Vincentian stands as an example of the Christian principle that "We are our brothers' keepers."

Last summer a questionnaire was sent to every St. Vincent de Paul Conference in the United States, asking whether any Vincentians were already engaged in this program of visiting children living outside their own homes but under the supervision of public agencies either in foster homes or institutions. Some two hundred conferences answered, stating that while they had not done this formerly they would be most willing to embark on this truly Vincentian enterprise. The progress they have already made is evidenced by the fact that today reports are available on the role of the Vincentian in visiting children in institutions, in foster homes, in our own Catholic institutions, and

in the homes of Aid To Dependent Children recipients. It is our fond hope that this enthusiasm on the part of the Vincentians for work so dear to the heart of Christ will grow and prosper until the day when every dependent Catholic child in our country shall enjoy the deep interest of the Church to which by Divine Law he is entitled. In short our principles are these: First, direct care and supervision of Catholic orphan and dependent children wherever possible. Secondly, in areas where this is not possible then a deep interest of the pastor and his volunteers in protecting the religious rights of the child.

On the basis of these principles we believe there is a just and fair solution to the threat of an imminent death struggle between the forces of private charity and those who would eliminate the very virtue of charity by forcing free men to care for the unfortunate by process of taxation. Any religion that would dare to eliminate its program of charity would commit suicide. Charity is the very heart and soul of religious life. Faith without good works is nothing. If you have not charity you are but sounding brass and tinkling cymbals. Religion without charity is dead and democracy without community interest and private initiative is sterile.

Month by Month with the N. C. W. C.

N.C.W.C. Administrative Board Holds Annual Spring Meeting

On April 18 and 19 the Spring Meeting of the members of the Administrative Board of the National Catholic Welfare Conference was held at the headquarters in Washington, D. C.

The meeting was attended by Their Eminences Edward Cardinal Mooney, Archbishop of Detroit; Samuel Cardinal Stritch, Archbishop of Chicago; and Francis Cardinal Spellman, Archbishop of New York; by The Most Rev. Archbishops Francis P. Keough, of Baltimore; Robert E. Lucey, of San Antonio; Richard J. Cushing, of Boston; Joseph E. Ritter, of St. Louis; and Patrick A. O'Boyle of Washington; and The Most Rev. Bishops John Mark Gannon, of Erie; Emmet M. Walsh, of Youngstown; and Michael J. Ready of Columbus.

Assistants to the members of the Board in the work of the various departments of the Conference present were The Most Rev. Bishops Karl J. Alter, of Toledo; Thomas K. Gorman, of Reno; Matthew F. Brady, of Manchester; John F. O'Hara, of Buffalo; Bryan J. McEntegart, of Ogdensburg; Lawrence J. Shehan, of Baltimore; and Allen J. Babcock, of Detroit.

Rt. Rev. Msgr. Howard J. Carroll, general secretary of the N.C.W.C., and Very Rev. Msgr. Paul F. Tanner, assistant general secretary, also were present.

Seven Changes in U. S. Hierarchy in Less than Month

Since March 31—in less than one month—one bishop has been transferred, two new ones have been named, and one archbishop and three bishops have died, two of the last-mentioned in the same diocese within a few days of each other.

Archbishop McNicholas, who died on April 22, has been active in the work of the N.C.W.C. for many years and was at the time of his death Chairman of the Administrative Board of Archbishops and Bishops of the Conference. A tribute to his great contribution appears on page 10.

The bishops whose deaths have occurred recently are as follows:

The Most Rev. Christopher Edward Byrne, Bishop of Galveston, on April 1.

The Most Rev. Leo Fabian Fahey, Coadjutor Bishop of Baker City, on March 31.

The Most Rev. Joseph Francis McGrath, Bishop of Baker City, on April 12, the day on which his Coadjutor, Bishop Fahey, was buried.

The episcopal appointments are:

Most Reverend Stephen S. Woznicki, Auxiliary Bishop of Detroit, to be Bishop of Saginaw.

Very Reverend Monsignor Alexander M. Zaleski, pastor of the Church of St. Vincent de Paul, Pontiac, Michigan, to be Titular Bishop of Lybde and Auxiliary to

His Eminence, Edward Cardinal Mooney, Archbishop of Detroit.

The Right Reverend Monsignor David F. Cunningham, pastor of St. John the Baptist Church, Syracuse, New York, to be Titular Bishop of Lampsacus and Auxiliary to His Excellency, the Most Reverend Walter Foery, Bishop of Syracuse.

Bishop Byrne, the fourth Bishop of Galveston, was an able administrator, keenly interested in Christian education and the welfare of labor. He was ordained in 1891 and consecrated in St. Louis in 1918. Under his administration the diocese grew from 70,000 Catholics to 200,000.

Bishop Fahey had been a bishop only two years at the time of his death, having been appointed in 1948 Coadjutor with the right of succession in the Baker City Diocese. He was ordained in 1926 and served in pastoral work before being named to the episcopate.

Bishop McGrath, who died on April 12, had governed the Diocese of Baker City for 31 years and had been a priest for 54 years, coming originally from County Kilkenny, Ireland. At the time of his elevation to the episcopate, His Excellency was serving as a diocesan consultant to Bishop O'Dea of Seattle.

May the souls of these chosen of God rest in peace!

Bishop Woznicki was ordained December 22, 1917, and was appointed Titular Bishop of Pelte and Auxiliary Bishop of Detroit, on December 13, 1937. He was consecrated bishop on January 25, 1938.

Bishop-elect Zaleski was ordained at Louvain, Belgium, in 1931. After ordination he did work in Biblical studies at the Biblical Institute in Rome, and held pastoral and chancery assignments in the Detroit Archdiocese.

Bishop-elect Cunningham was ordained in June, 1926; thereafter pursued special studies in Canon Law, taught and carried on pastoral work in the Diocese of Syracuse. He was secretary to Bishop Curley, Bishop Duffy, and Bishop Foery, all of Syracuse, and was appointed chancellor of the diocese in 1939. In 1946, he became vicar general of the diocese.

Congratulations, prayers and good wishes are extended to each of the above-mentioned Bishops!

Archbishop O'Boyle Honored By Italian Government

In recognition of efforts made by War Relief Services—National Catholic Welfare Conference to alleviate want and suffering among the people of Italy during and immediately after the war, Italy's highest decoration to foreigners, the first class Star of Italian Solidarity, has been conferred on Archbishop Patrick A. O'Boyle of Washington who was executive director of War Relief Services from 1943 to 1946. The presentation was made by the Italian Ambassador to the United States, Alberto Tarchiani, in Washington, D. C.

Institute on Youth And Group Work

Another step in an expanding program of professional training for diocesan youth directors and other Catholic youth workers—an Institute on Youth and Group Work

at the Catholic University of America—has been announced by the Youth Department, N.C.W.C. The Institute is under the joint sponsorship of the Department and the National Catholic School of Social Service. The sessions will be held in Washington from June 9 through 13.

Aimed at those who had at least a year of experience in group work, the Institute will clarify current trends and practices in the field. Equally as important as the lectures given by experts in the field will be the seminars, where Catholic youth workers will discuss problems and their solutions, drawing on their own backlog of experience in the field. The focus of the institute will be flexible so as to allow a study of the parochial, diocesan and community backgrounds of the Catholic youth program.

Conferences will be held on the Mid-Century evaluation of Catholic Youth Work in America, Programming, the Guidance of Children in Groups, Youth Work in the Rural Community, the Philosophy and Objectives of Catholic Youth Work, Youth Work in the International Setting, Group Work in Children's Institutions and Current Research in Group Work.

The Institute will also include a series of informal seminars on Camping, Administration, Leadership and Training, Group Dynamics, Youth Work in the Parish and Diocese, and Record Writing and Group Work, during which experts and practitioners in the field will exchange ideas and formulate conclusions. The reports of these seminars will be presented to the Institute on the final day of the course.

Eastern Youth Directors Meet in Semi-Annual Session

Diocesan youth directors and other Catholic youth workers from the Eastern seaboard dioceses held their semi-annual meeting at Hartford, Connecticut on April 17.

The morning sessions were devoted to a discussion of adults in the youth program, a report from the Youth Department, N.C.W.C., by Mrs. Doris Barlow, administrative assistant in the Department, and a discussion of plans for an Eastern Seaboard CYO Oratorical Contest.

The afternoon sessions were devoted to workshops on Catholic Camping, Social Action Projects for Parish Youth Groups, and a Regional Conference Yearbook.

Mission Secretariat Inaugurated at N.C.W.C. Headquarters

A new bureau, known as the Mission Secretariat, has been opened at the headquarters of the N.C.W.C. under the direction of Most Rev. Thomas J. McDonnell, national director of the Society for the Propagation of the Faith. Bishop McDonnell will head the five-man advisory committee of the secretariat. The bureau has been created with the approval of the American Hierarchy and the joint collaboration of the National Council of the Society for the Propagation of the Faith, the foreign mission sending societies and other mission aid groups in the United States to provide assistance to all United States religious societies sending missionaries to foreign lands and to help various mission aid groups.

Rev. Frederick A. McGuire, C.M., has been named executive secretary. Until recently, Father McGuire was executive secretary of the Catholic Welfare Committee of China. A native of Brooklyn, New York, Father McGuire was ordained in 1930 and sent to China in 1932 to labor in the Vicariate Apostolic of Kanchow in Kiangsi province.

Holy Father Honors Youth Director, N.C.W.C.

The Rev. Joseph E. Schieder, director of the Youth Department, National Catholic Welfare Conference, has been appointed a Private Chamberlain by the Holy Father with the title of Very Reverend Monsignor.

Congratulations and best wishes to Monsignor Schieder.

Social Action Department Statement Re Point IV Policy Given Senate Committee

Rev. R. A. McGowan, director of the N.C.W.C. Social Action Department, on April 6 presented for the Social Action Department a statement to the United States Senate Foreign Affairs Committee advocating adoption of the bill on Point IV of President Truman's policy. "Such a program will redound," he said, "not only to the benefit of the peoples immediately concerned but of all peoples as it is an effective means of making more of the goods of the world available to more of the peoples of the world, and thereby an effective step towards establishing international peace."

CATHOLIC ACTION—MONTHLY PUBLICATION OF THE NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

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Most Rev. Francis P. Keough, Archbishop of Baltimore, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; Most Rev. John Mark Gannon, Bishop of Erie, treasurer of the Administrative Board; Most Rev. John F. Noll, Bishop of Fort Wayne, secretary of the Administrative Board; Most Rev. Robert E. Lucey, Archbishop of San Antonio, episcopal chairman of the Department of Lay Organizations; Most Rev. Richard J. Cushing, Archbishop of Boston, episcopal chairman of the Youth Department; Most Rev. Joseph E. Ritter, Archbishop of St. Louis, episcopal chairman of the Department of Catholic Action Study; Most Rev.

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